

# Tawheed Class #28

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## CLASS TWENTY EIGHT

We are still at Chapter Three – the core chapter of the book. The chapter that has the three fundamental principles (the three questions that one will be asked about in the grave), and it is the heart of the book like we said.

We left off at the phrase:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟  
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ ، وَدِينَهُ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.  
فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي جَمِيعَ  
الْعَالَمِينَ بِنِعَمِهِ ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى  
: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

If it is said to you what are the three principles which a person must know? Then say it is the knowledge of the servant of his Lord, his religion and his Prophet Muhammad sallallahu 'alayhi wa sallam.

## TWO TEACHING TACTICS OF THE AUTHOR

Here he used two different teaching tactics. One we mentioned in our last class. We mentioned presenting the heart of this book (the three fundamental principles) in a question format. I said it was a teaching tactic to change the method and style, drawing interest to what he is about to talk about. But more so, I believe it is because one will be asked about these and questioned about them in his grave, so it was suitable that he present them in a question and answer format.

The second style of his writing is that he gave the answers in general – your Lord, your religion and your Messenger. Brief and short, and then in the next paragraph he repeated each one of these three principles in detail. That is a style known to writers in English and in 'Arabi. It is a style to draw interest. Give a summary (be brief) and then go into detail. Even in English, if you look to the diagram structure of a well written essay, you find that they start general and then in the following paragraphs they get specific. You start with an

attention getter and orient the reader with a summary, and then go to detail. That is what the author did here when he was talking about al-Usool Ath-Thalaathah.

## WHY IS THE ONE ASKING NOT MENTIONED?

He said:

فَإِذَا قِيلَ لَكَ

So if it is said to you. Who is the one asking here? Who is the one saying this to us? He left that out. He left out the Faa'il (فاعل) (the doer) – the questioner. Why? For two reasons.

Number one – because what is important is the answer. That is what really matters here. The answer is what matters. Number two – there are matters that may depend on the one asking but here in this matter, the answer does not depend on who is asking. It can be anyone. The answer does not depend on who is asking, so leaving it out is very appropriate. It could be your parents asking, it could be an angel or it could be a Messenger of Allah. It could be anyone who is asking. It does not really matter. The answer in this matter will always be the same answer, so it does not matter who is asking the question.

## THE THREE PRINCIPLES

He said:

الثَّلَاثَةُ

The three principles. 'Al' in Ath-Thalaathah meaning the three known principles. 'Al' (the) in this one means it refers to something known from the situational context of the speaker and listener. If I say the Masjid and leave it just like that, it means the Masjid we always attend because you already know it from the conversation between me and you. If I say al-Kitaab and just leave it like that, you automatically know it is the Qur'an or a certain book that is in your hand. Ath-Thalaathah means the three fundamental principles. We know from the situational context between the author and us that it is the three fundamental principles (the popular and well known principles).

## THESE ARE NOT THE ONLY PRINCIPLES OF THE DEEN

These are the three principles that are the foundation of the Deen. Now you have to understand that these are not the only principles of the Deen, because Islam has more

principles than these three. For example, in the future we are going to talk about belief in angels and belief in Messengers. Those are principles, but they are not included with these three over here. So there are other principles outside these three principles.

These principles here are just like the other principles, but the difference is these principles are like the mother principles, whereas other principles branch off from these in one way or another. Take the first question for example – knowing Allah and Tawheed in Allah. That is the head of all other principles and matters. For example, we have the principle of believing in angels and Messengers. Those are principles, but those principles become useless without that mother principle of belief in Allah subhaanahu wa ta’aala. So these are not the only three principles, but they are like the mother principles where other principles follow along behind them.

The next word is Asl and the plural of it is al-Usool. We mentioned last class that it is the foundation which other matters are based on, like the foundation of a wall.

## KNOWING THESE MATTERS IS WAAJIB

الَّتِي يَجِبُ

Means which a person must know. Yajibu (يَجِبُ) – a must. This is the ruling on these three matters – it is a must. Yajibu means Waajib. You must know it. This is not any ordinary Waajib, but it is the top of the Waajib.

عَلَى الْإِنْسَانِ

A person must know. Al-Insaan is a person. Insaan is a human like we said, and it refers to Muslim, Kaafir and Jinn. This call to the three principles refers to Muslim, Kaafir and even Jinn. The call to the principles of Islam (the call to Tawheed) is a call to Muslim, Kaafir and Jinn by Ijmaa’. Like we said last Halaqah and we mentioned what Insaan was.

مَعْرِفَتُهَا

That you must know. Ma’rifah here is defined like knowledge. Ma’rifah is to know (knowledge).

## WHAT IS THE METHOD TO ATTAIN THIS MA’RIFAH?

Now pay attention with me here. The author said we must know these matters, but he did not tell us how we know. What is the method of attaining this Ma’rifah? What is the method

of attaining this knowledge? Maybe it is to keep the book short or for other obvious reasons that he did not mention it, but it could be by asking, reading, listening or sitting with others. Some matters are by Fitrah and some by intellect.

## MA'RIFAH INCLUDES BELIEF AND ACTION

The author said to know the three matters. Is just merely knowing them sufficient? Ma'rifah has two conditions. Number one is to know, and number two included and essential in Ma'rifah is action. You cannot say Wallahi Imaam Muhammad Ibn Abdul-Wahhaab said in his book to know these matters, I know them and that is it. That will take you to the Irjaa' (إرجاء). He said you have to know them, but included in that is to believe in them and act according to them. If there is no fruit to Ma'rifah (which is acting and believing in it), there is no Ma'rifah. If the knowledge does not produce the fruit of acting, then it is useless. One must act on their belief, submit to and accept the laws, rules and regulations.

Fir'awn knew his Lord and so did the Shaytaan, but it did not do them any good. It was useless. Ma'rifah here is equal to 'Ilm (knowledge). It is knowledge. It is to place it in your heart, but the fruits must show on the body parts in the form of action. That show of Ma'rifah in the action is like following the ordains, being submissive to the Sharee'ah of Allah and following the commands of Allah. If merely knowing the question was sufficient to pass the test in the grave, then the Shaytaan would get an A-plus on it because what did he say in the Qur'an?

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (Surat al-Hijr: 36)

So if it was only just knowing them, the Shaytaan knows it. There is knowing, there is believing and there is acting on them, and you need all three.

You have to take this part of the book with Chapter One. He mentioned that in Chapter One when we went through the four introductory principles early on. Part of it was:

...الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Those who believe (in Islamic Monotheism) and do righteous good deeds. (Surat al-'Asr: 3)

You know, you believe and you act. If one wants to answer the question in the first hurdle of the life after (in the grave), he needs to act on it and believe in it. The level of what one achieves of Tawheed will be the level of success in this Dunya and in the Akhirah.

Look at the gauge and the measure for success in the Qur'an.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

﴿الأنعام: ٨٢﴾

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Dhulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. (Surat al-An'aam: 82)

Those who believe but do not taint their Imaan with Dhulm. Of course Dhulm here is Shirk. You do complete Imaan and you get complete Aman (أمن), which is security in both worlds.

And on top of that, Huda (هدى) which is guidance. For who? For whoever brings this

Tawheed complete without any deficiencies in it. Therefore, the more deficiency in Tawheed means the less dosage of Aman and Huda (security and guidance).

## THE MEANING OF MA'RIFAH

### MA'RIFAH CANNOT BE USED FOR ALLAH

Note here he used the word Ma'rifah. We defined Ma'rifah as 'Ilm (knowledge). In Arabic, it is very similar to knowledge. Ma'rifah and 'Ilm are very similar. However, there are detailed linguistic differences that you should keep in mind. Number one – with us (the creation), you can describe me and you as Ma'rifah. If we knew something, we can describe it as Ma'rifah just like the author mentioned here. To Allah subhaanahu wa ta'aala, you do not use Ma'rifah. In describing and giving the quality of Allah, you do not use the word Ma'rifah. Why? Because Ma'rifah means you knew something and it was preceded with ignorance. One was ignorant of something, then he had Ma'rifah. You cannot use that with Allah subhaanahu wa ta'aala.

Now the term 'Ilm is used instead as a quality of Allah. How? Sometimes 'Ilm refers to one who was ignorant at a time before. Like today – whoever did not know matters we are talking about has 'Ilm now and before they were ignorant. When we speak about the 'Ilm of Allah as it pertains to Allah, it was not preceded with ignorance. To us, yes it can happen

that it is preceded with ignorance. You cannot use Ma'rifah with Allah because the definition of Ma'rifah refers to that which is preceded with ignorance. Therefore, you cannot say Allah has Ma'rifah. Allah has 'Ilm. Why? Because it was not preceded with ignorance. You can apply both, but when we are talking about Allah, it was not preceded with ignorance.

Let me repeat it. Ma'rifah and 'Ilm both mean knowledge. To us humans, they can be used interchangeably. You can say Ahmad has 'Ilm and that is good. You can say Ahmad has Ma'rifah and that is good, and I can say the same about you. The word Ma'rifah is knowing after you did not know. That is us humans. You cannot say Allah has Ma'rifah because the 'Ilm of Allah is eternal. It was not preceded with ignorance. Ma'aath Allah.

With Allah we use the word 'Ilm. 'Ilmullah not Ma'rifatullah. Why? 'Ilm may mean like Ma'rifah (that which is preceded with ignorance), so that may apply to me and you. But unlike Ma'rifah, 'Ilm also has another definition where it does not necessarily always mean that it was preceded with ignorance. That is why we can use that term when we are speaking about Allah subhaanahu wa ta'aala. When 'Ilm pertains to us humans, it could mean Ma'rifah (knowledge after ignorance). When 'Ilm pertains to Allah, it is the definition which is the knowledge that is not preceded with ignorance. That can be a definition of 'Ilm, but it is not a definition of Ma'rifah since Ma'rifah is strictly preceded with ignorance.

## MA'RIFAH IS USUALLY IN THE CONTEXT OF VILIFICATION IN THE QUR'AN

Another nice delicate meaning in this word Ma'rifah is that Ma'rifah is mostly used in the context that someone is being vilified in the Qur'an. Some kind of context where it is talking about someone who is vilified. For example, it comes in the Qur'an followed by talking about those who are denying the truth.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿الأنعام: ٢٠﴾

Those to whom We have given the Scripture (Jews and Christians) recognise him (i.e. Muhammad sallallahu 'alayhi wa sallam as a Messenger of Allah, and they also know that there is no Ilaah (God) but Allah and Islam is Allah's Religion), as they recognise their own sons. Those who destroy themselves will not believe. (Surat al-An'aam: 20)

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿النحل: ٨٣﴾



They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad sallallahu ‘alayhi wa sallam). (Surat an-Nahl: 83)

Talking about vilified people, He used Ma’rifah (that they knew). In those and similar verses, He said they knew the truth and rejected it. He used the word Ma’rifah instead of ‘Ilm, although ‘Ilm could have been applied there as well. So a nice delicate linguistic difference between ‘Ilm and Ma’rifah is that Ma’rifah is usually in the context of vilification in the Qur’an. Usually in the Qur’an and in the Hadith it is like that, but not always. Whereas on the other hand, ‘Ilm usually comes in praise.

There is a Hadith that is Sahih in Sahih Muslim. Ibn Abbaas radhiallahu ‘anhu narrated in one of the narrations of it:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَعَاذٍ لَمَّا أَرْسَلَهُ لِلْيَمَنِ : فَلْيَكُنْ أَوَّلُ مَا  
تَدْعُوهُمْ إِلَيْهِ أَنْ يَعْرِفُوا اللَّهَ

The Hadith when the Prophet sallallahu ‘alayhi wa sallam sent Mu’aadh to Yemen. He said:

أَنْ يَعْرِفُوا اللَّهَ ، فَإِنْ هُمْ عَرَفُوا اللَّهَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ  
صَلَوَاتٍ

We mentioned this Hadith before, but in one of its narrations when the Prophet sallallahu ‘alayhi wa sallam was telling Mu’aadh what to talk to the people in Yemen about, he said teach them Ma’rifatullah. He used Ma’rifah instead of ‘Ilm. If they have Ma’rifah of Allah, then let them know that there are five obligatory prayers.

Our point here is that the Prophet sallallahu ‘alayhi wa sallam used Ma’rifah in a praiseworthy context. Why? We just said Ma’rifah is usually in the context of vilification, but not necessarily always. It could come in a praiseworthy context like in this Hadith, and this is one of the exceptions. This is why the author used it in this sentence instead of ‘Ilm, meaning there is no reason to object at him for using Ma’rifah. He is not wrong for using Ma’rifah instead of ‘Ilm, because sometimes it is used in a praiseworthy context. Knowledge (‘Ilm) is the opposite – it is usually in the praiseworthy context and it is rarely in a negative context.

## THERE IS NO ROOM FOR DOUBT IN THIS MATTER

Moving on, he said:

فَقُلْ

When you are asked this, say and say firmly. Give your answer firmly, firm in your belief. You must be firm. There is no room for doubt in this matter.

Allah said in the Qur'an:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا...

﴿الحجرات: ١٥﴾

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not. (Surat al-Hujuraat: 15)

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ

Then say the knowledge of the servant of his Lord.

Be firm in both your answer and your belief.

## THE TWO TYPES OF SERVANTS

مَعْرِفَةُ الْعَبْدِ

The knowledge of the servant. Which servant? There are two types of servants – one that is by force and then the servant by choice.

### THE SERVANT BY FORCE

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

There is none in the heavens and the earth but they will come to Allah subhaanahu wa ta'aala as slaves (by force).

## THE SERVANT BY CHOICE

Then there is the servant who is by choice, who does that which Allah told him to do.

'Uboodiyah at-Taa'ah wal-Imtithaal (عبودية الطاعة والامتثال), and that is like the characteristics in Surat al-Furqaan:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
قَالُوا سَلَامًا ﴿الفرقان: ٦٣﴾

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. (Surat al-Furqaan: 63)

That is for the believers by choice, because they chose to do that. Those who answer the questions and live by them are of course the second category (the worshippers by choice). We ask Allah subhaanahu wa ta'aala that we be among them.

## THE THREE PRINCIPLES IN SUMMARY

### THE FIRST PRINCIPLE

### IS THE TEST IN THE GRAVE ONLY A TEST OF LORDSHIP?

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

You must know your Lord. Note the word Lord, from Lordship. We know Rabb is Lord and it refers to what? Tawheed ar-Rububiyyah (Lordship) – that Allah is the Creator, Sustainer, Maintainer and so on. We already went through the Tawheed of Lordship.

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

That refers to Lordship but when you are asked in the grave who is your Lord (من ربك), is it Lordship only? Is the test in the grave only a test of Lordship? Because the Hadith says Man Rabbuk and that is Lordship right there. Rabb, Rububiyyah, Lordship. The question appears to only state that it will be asking about Lordship, but what about Uloohiyyah? What about the Oneness of Allah when we give our worship to Allah? If we are only going to be tested on Lordship (Rububiyyah) and that is all we are going to be asked about, then Quraysh who opposed the Prophet sallallahu ‘alayhi wa sallam would all pass the test, since the Qur’an clearly states that Qurayshians believed in Lordship. In fact, in many verses Allah used their belief in Lordship to convince them to believe in the Uloohiyyah (worship) aspect. Not only will Quraysh pass that test in their grave, but the devil will also pass it.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: “O my Lord! Give me then respite till the Day they (the dead) will be resurrected.” (Surat al-Hijr: 36)

He used to say Rabbi.

In the grave, you are going to be asked Man Rabbuk (who is your Lord) – that comes from Rububiyyah. If it is literally Rabb of Rububiyyah, then nearly everyone will pass because even the Kuffaar of Quraysh did not have a problem with it. That is why Allah says:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Surat Yusuf: 106)

They believe in Tawheed ar-Rububiyyah. The Hadith says we will be asked about Rabb, which is ar-Rububiyyah. Does that mean Abu Jahl will pass the first hurdle in his grave? Let me answer that.

## ULOHIYYAH INCLUDES RUBUBIYYAH AND RUBUBIYYAH REQUIRES ULOHIYYAH

Rububiyyah in this Hadith (Man Rabbuk) is Rububiyyah, but it also includes Ulohiyyah in it. Remember we said before that Rububiyyah requires Ulohiyyah. Ulohiyyah includes Rububiyyah and Rububiyyah requires Ulohiyyah. Rububiyyah here requires Ulohiyyah. How? Look at what Allah says in the Qur’an.

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ... ﴿الزمر: ٣٨﴾

And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allah (has created them).” (Surat az-Zumar: 38)

So they believe in Tawheed ar-Rububiyyah.

After that, Allah said:

...قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ  
كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ  
اللَّهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿الزمر: ٣٨﴾

Say: “Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.” (Surat az-Zumar: 38)

As in many other verses, Allah is telling them that if you believe in the first part which is Lordship (you believe He is the Creator and Sustainer), then based on that you are required and you must believe in the second one which is Uloohiyyah (to direct your worship to Allah subhaanahu wa ta’aala).

Let me explain it in a scenario which will explain this verse that I just mentioned and similar verses like it throughout the Qur’an where Allah spoke about Rububiyyah and said if you believe in this, then you are required to believe in Uloohiyyah. You gave me a hundred dollars. You provided me with a hundred dollars. You are the provider of that one hundred dollars. I agree that you are the provider of that one hundred dollars, but then I turn to someone else and I say thank you to him. I say I owe you a lot of favours and I am very grateful to you.

Allah has the supreme example. He gives, He provides, He sustains and He maintains, then one directs his worship or a portion of it to other than Allah. That is how Rububiyyah requires Uloohiyyah. If one perfects his Uloohiyyah, that means his Rububiyyah is included in it. How? If I say to someone thank you, you gave me a hundred dollars, I really appreciate it and you have done me a lot of favours, when I thank him that includes within it that I believe he is the giver of that one hundred dollars. I agree to that. When one directs his worship to Allah, it means his Rububiyyah is included. It means he agrees to the Lordship of Allah overall. Someone who worships One Allah and devotes his Ibaadah to his Lord has affirmed that the Creator and Sustainer is One.

## ULOHIYYAH IS INCLUDED BY PURPOSE AND INTENT

Now going back to our issue at hand, in the grave the question is Man Rabbuk (who is your Lord). That is the first question of the hurdles that you are going to have to go through – the first principle of the three fundamental principles. It must include Uloohiyyah. Even though the word is Rabb (from Rububiyyah), it includes Uloohiyyah in it. Why and how? First of all, sometimes Uloohiyyah is included in matters like this by the purpose and intent. We know overall by the purpose and intent. The Messenger of Allah sallallahu ‘alayhi wa sallam was sent to teach Tawheed and his struggle with Quraysh was in Uloohiyyah. Do you think that we will be asked about Rububiyyah and not about Uloohiyyah and then that is it? We will pass the test?

Some ‘Ulamaa said that when Rububiyyah is mentioned, Uloohiyyah is included by purpose and intent, because the rule as we took it is Rububiyyah requires Uloohiyyah. Rububiyyah requires belief in Uloohiyyah, therefore it is included when one is going to be asked about Man Rabbuk. We will be asked in the grave Man Rabbuk (Lordship), but Uloohiyyah is included in there. Allah did not send the Messenger sallallahu ‘alayhi wa sallam with Uloohiyyah in vain like that.

## **RUBUBIYYAH AND ULOOHIYYAH RESEMBLE IMAAN AND ISLAM**

Others said the same thing but in a different way. The second opinion is Uloohiyyah is included in Rububiyyah when one is questioned in the grave, but they came at it from a different angle. They said the terms Rububiyyah and Uloohiyyah are like the terms of Imaan and Islam. How are Rububiyyah and Uloohiyyah resembling Imaan and Islam? With Imaan and Islam, whenever they are together in one sentence or statement (in a Hadith or in an Ayah), each has its independent meaning. But if they are separated (meaning Imaan is alone in an Ayah or in a Hadith, or Islam is by itself in an Ayah or a Hadith), then Imaan would include what falls under Islam and Islam would include what falls under Imaan. We will talk about that in the future Inshaa Allah when we get to the pillars of faith, but that is the rule on Imaan and Islam.

So the ‘Ulamaa said the same applies to Rububiyyah and Uloohiyyah. If you say Imaan and Islam together in one sentence or see it in the Qur’an or in a Hadith, then each one has a different detailed meaning. Imaan has its detailed meanings and Islam has its detailed meanings. If they are separate and alone, meaning I mention Imaan alone by itself or you find it in the Qur’an or in the Hadith and it is detached from Islam and separate, then Imaan includes the meanings of Islam. And when Islam is separate in a Hadith or an Ayah, it includes the meanings of Imaan. They said the same applies to Tawheed ar-Rububiyyah and Tawheed al-Uloohiyyah. If they are mentioned together, they have their own detailed meanings. When ar-Rububiyyah (Lordship) is mentioned alone like the Hadith that we have here about the question in the grave, they said in such Ahaadith it includes the meanings of

Uloohiyyah in it. And if Uloohiyyah is mentioned alone, then it includes Rububiyyah in it. For example, Allah says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿فصلت: ٣٠﴾

Verily, those who say: “Our Lord is Allah (Alone),” and then they Istagaamu, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!” (Surat Fussilat: 30)

The verse is about those who say Allah is our Lord and follow along with it. Rabbunaa (ربنا), which means Lordship. There is nothing in that verse about worship. It does not mention Uloohiyyah in it. They said in a verse like that, it also includes Uloohiyyah in that word.

In another verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ... ﴿محمد: ١٩﴾

So know (O Muhammad sallallahu ‘alayhi wa sallam) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah). (Surat Muhammad: 19)

This is Uloohiyyah. Worship (Uloohiyyah) is mentioned alone here, but the rule says Rububiyyah is included in such a verse. Like Islam and Imaan, like Faqeer and Miskeen – all of them have the same rule.

## THE TEST IN THE GRAVE INCLUDES ULOOHIYYAH

Why did we mention this? To show that when you are asked who is your Lord in the grave, the Hadith is Lordship alone but it includes worship within it. This is not just Lordship that you are going to be asked about. It includes within it Uloohiyyah. So the ‘Ulamaa have two avenues on how Uloohiyyah is included, and both really lead to the same point that they do not question the matter that Uloohiyyah is included in such a Hadith like we have over here (Man Rabbuk). That rule on Uloohiyyah and Rububiyyah applies not only here, but in all other Ahaadith and verses that include Rububiyyah and Uloohiyyah in them (either together or alone). If it was a test on Man Rabbuk and you say it is just Man Rabbuk and that is all, the Mushrikeen, the Muwahhhideen, the Shaytaan and everybody would be equivalent because many affirm Tawheed ar-Rububiyyah.

## THE SECOND PRINCIPLE

Now we go to the second principle. He said:

وَدِينُهُ

The second principle is you will be asked about your religion (your Deen). In a way, Deen can be defined as worship or obedience. Why? Because your Deen means to do what one is obligated to do and to leave that which one is supposed to be refraining from. That in itself is obedience. It is worship. When you are obedient to Allah, that is worship, so that could be a definition of Deen. Note we are going through the three principles in the summary stage. This is just the summary stage. In the following paragraph, the author will elaborate on each one of them.

## THE THIRD PRINCIPLE

Then after Deen, he mentioned:

وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third principle is the Prophet Muhammad sallallahu 'alayhi wa sallam. Why would the Prophet sallallahu 'alayhi wa sallam be the third principle? Because it is a question in the grave. When it is a question in the grave, you better believe it is going to be a principle.

He sallallahu 'alayhi wa sallam is the mediator between us and Allah subhaanahu wa ta'aala in learning this Deen, just as all Messengers are. They are the ones who brought these teachings to us. Allah created people to worship Him and it is unseen. The way we worship Him is Ghayb, so it is essential that He send Messengers to teach us the religion and convey it to us. Therefore by proof of text and intellect, sending Messengers is essential to this universe so they can teach us that guidance. We believe in Ghayb. We would have never known the knowledge of Ghayb or the knowledge of this Deen without the Messengers and more particular for us, the Messenger sallallahu 'alayhi wa sallam.

The Messenger is important, therefore it is a fundamental principle that one will be asked about in his grave. The message he brought us (the Deen) is important, so it is a principle. The Book is another principle and part of the Deen. Of course the one who was sent with it (the Prophet sallallahu 'alayhi wa sallam) is a principle, and the One who sent him (Allah subhaanahu wa ta'aala) is a principle. So they all relate to each other in a way. The importance of knowing the Prophet sallallahu 'alayhi wa sallam and his life comes from the importance of the One who sent him (Allah subhaanahu wa ta'aala who we worship and we



worship alone), and it also comes from the importance of the message that he was sent with. He was sent by Allah with the Sharee'ah and the Prophet sallallahu 'alayhi wa sallam is the third principle.

He concludes his introductory brief statement on the three fundamental principles right here, and now he is going to repeat the three principles and elaborate a little bit more on each one of them. That is why I said he is going to talk about them briefly to make sure you have a super basic outline of what it is, and then he is going to go in depth. So now he is going to start going in depth.

## THE THREE PRINCIPLES IN DEPTH

### THE FIRST PRINCIPLE

He goes on to say:

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ

So if it is said to you who is your Lord? Then say my Lord is Allah.

#### FAA' AL-FASEEHAH

فَإِذَا

The Faa' here is Faa' al-Faseehah (فاء الفصيحة) (the Faa' by itself). Al-Ifsaah Bi-Ma'na al-

Bayaan (الإفصاح بمعنى البيان), meaning the Faa' explains. It is going to explain an answer to a question. This type of Faa' means an explanation is going to follow. What is the explanation here? The answer to if you are asked Man Rabbuk (who is your Lord). Now he is going to explain it.

### WHO IS YOUR LORD?

فَإِذَا قِيلَ

Qeela (قيل) – if it is said to you. We said he did not say who is asking because the answer is what matters and it does not matter who is asking. The answer remains the same regardless.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

So if it is said to you who is your Lord? We established that worship is included in Lordship in this statement. Who is your Lord means who is your Lord who created you, gave you life, prepared you, gave you your provision and continues to provide you with all your needs.

### DO NOT DISDAIN THIS QUESTION

مَنْ رَبُّكَ ؟

It is a simple question and a lot of people say oh we know it, let us move on. The fact that you know it is simple and you believe in it is something worthy of saying Alhamdulillah day and night, that Allah guided you to this simple question. It is true and I agree with you that Man Rabbuk is a simple question. For you and me, that is the Fadhl (فضل) of Allah upon us that we believe it is a simple question and we know it, and we ask Allah to keep us steadfast on it. But the obvious belief in this question – masses and millions do not know it or do not believe in it.

Allah said it:

...وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هُود: ٤٠﴾

“And none believed with him, except a few.” (Surat Hud: 40)

Only a few believed in it. Millions do not believe in it.

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ...

﴿الأنعام: ١١٦﴾

And if you obey most of those on earth, they will mislead you far away from Allah's Path.  
(Surat al-An'aam: 116)

The majority will lead you astray.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يُوسُفُ: ١٠٦﴾

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Surat Yusuf: 106)

The majority will not believe except with Shirk.

...وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿سَبَا: ١٣﴾

But few of My slaves are grateful. (Surat Saba': 13)

A few are the ones who are thankful.

...وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ... ﴿ص: ٢٤﴾

“And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.” (Surat Saad: 24)

So yes it is a simple question. Alhamdulillah that we believe in it. These are verses stating that the majority do not believe or do not accept, or they reject this. So when we pass by this simple question and you say this is very obvious, do not ever disdain it. Instead say Alhamdulillah Thumma Alhamdulillah Thumma Alhamdulillah that we believe in it, and may Allah continue to keep us steadfast on it.

## THE DEFINITION OF RABB

مَنْ رَبُّكَ ؟

He said the question is Man Rabbuk. Let us look at ar-Rabb (الرب).

## THE OWNER OF SOMETHING OR ONE IN CONTROL OF SOMETHING

If you take out 'Al' which means the, then it is the owner of something who controls something or who rules something. One who has a position over something under his

control. Like the famous Hadith when they came to destroy the Ka'bah in the year that the Prophet sallallahu 'alayhi wa sallam was born in. His grandfather went and he said to them:

أَنَا رَبُّ الْإِبِلِ وَلَلْبَيْتِ رَبٌّ يَحْمِيهِ

He said I am the lord of the camels (give me my camels back), and the Ka'bah has a Lord that is going to protect it.

## NURTURE OR RAISE UP

Ar-Rabb (Lord) comes from the word Tarbiyah (تربية) (to nurture). Allah nurtured us and all of His creation with His favours and His blessings, so it stems from the word Tarbiyah. Its root word is al-Murabbee (المربي). Nearly all linguistic definitions refer to that word. Raising up, bringing up, or the more accurate word in English is possibly nurture. Rabb includes maintaining us, protecting us, the Master, the Sustainer, the Giving and the One who gives us Tarbiyah (nurturing). It means He raised us step-by-step. Allah raised us every single step of the way, from the beginning to the end.

The best and most honourable way He raised us is by sending us the Messengers to warn us and to promise us.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

﴿يونس: ٥٨﴾

Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); therein let them rejoice." That is better than what (the wealth) they amass. (Surat Yunus: 58)

That is one of the best provisions that Allah gave us. The best, purest and mightiest blessing of all blessings is that He nurtured us with Tawheed. That is part of the Tarbiyah. If you lost everything on this earth but have Man Rabbuk right, you have everything. If you have Man Rabbuk wrong but you have everything on this earth, you have nothing. You are a loser without it. If you are living on crumbs of bread and a small cup of water but you have Man Rabbuk, you have it all.

...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿طه: ١٢٣﴾

Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.  
(Surat Taha: 123)

If you are in the most luxury, the best high-rise mansions and you are hopping in the best restaurants but you do not have Tawheed, that is all going to turn into misery.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

طه: ١٢٤ ﴿﴾

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its orders, etc) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” (Surat Taha: 124)

Whoever turns away from My Dhikr (from my Tawheed), verily for him is a life of hardship and We shall raise him up blind on the Judgment Day.

## ALLAH NURTURED THE ‘AALAM

Going back to Man Rabbuk, ar-Rabb also means that He blessed us with our physical bodies, our qualities, our desires, our thinking, our mind and more and more. We can go on for weeks talking about that which Allah provided. Not weeks, but a lifelong of lectures talking about what Allah provided us with. Also, it does not just mean individually. That is a small part of it, but it is universal. He nurtured the ‘Aalam (عالم). The universe is nurtured by Allah. Tarbiyah (the definition of Rabb) is to nurture, and part of that is also that He made choices for the universe.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ... ﴿القصص: ٦٨﴾

And your Lord creates whatsoever He wills and chooses. (Surat al-Qasas: 68)

He is the One who makes the choices. Linguistically, our Murabbee (our nurturer), our Lord and our Rabb subhaanahu wa ta’aala means the same thing as the Sustainer, the Provider, Al-Maalik (المالك), As-Sayyid (السيد), Al-Mudabbir (المدير) and Al-Mun’im (المنعم). Allah nurtures all of the creation with His favours and blessings, and He has prepared a lot for them in this life and in the life after. He supported them with all their needs. The blessings of Allah subhaanahu wa ta’aala are so many that they cannot be counted. Allah told us that. If you were to try to count the blessings of Allah, you would not be able to.

## وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

It is impossible for us to even count it. There is no time to even give a glimpse of the detailed blessings that Allah provided us, so just know that He is the Provider and the Sustainer, He gives us and He nurtures us from the beginning to the end. You have to keep that in mind.

I remember a story by Ibn as-Sammaak (a pious scholar and an 'Aabid). He went with the leader of his time to a desert for something. The leader got very thirsty and he asked Ibn as-Sammaak for a cup of water, so Ibn as-Sammaak took the opportunity to advise him as he was giving him a nice cold drink of water. The leader is rich, wealthy and he has control. He said O leader, this cold water – if you could not get it but by paying money, how much would you pay? The leader said I would give half of my kingdom for it. Ibn as-Sammaak said what if Allah blocked that cup of water in you and you could not get it out (meaning you could not urinate it). How much would you pay to urinate it? The leader said I would pay the other half of my kingdom. Ibn as-Sammaak began to cry and he said what a kingdom that is not equivalent to a single cup of water. Go to those suffering from a kidney stone or other ailments and problems. In the midst of their suffering, tell them you will not be cured unless you give everything you own. All the money you have and all the houses you have. Not a single one of them would hesitate. They would give it to you.

## وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

That is from our Rabb. That is from the meanings of ar-Rabb (One who gives us all that). The entire universe is drowned in the blessings of Allah, from the top of their heads to the bottom of their feet. When we say the entire 'Aalam (universe), it is everything other than Allah. The 'Aalam of the Jinn, the 'Aalam of the Ins (humans), the 'Aalam of the devils, the 'Aalam of the oceans, the 'Aalam of the birds, the 'Aalam of the animals and others that we may know about, and some that we do not know about. They are called 'Aalam because they are a sign. It comes from the word sign, like a flag. A sign of the creation of Allah on this earth. Just like your laptops are a sign that someone manufactured them, we are a sign (we are like a flag) that we are the creation of Allah, and proof that Allah is our Lord who exists. And that is a response to those who are atheist.

Some defined Rabb as:

## الخالق ابتداءً ، المربي غذاءً ، الغافر انتهاءً

He created us from our start, He nurtures us with all our needs and He forgives all our sins.

### THE SHAR'EE MEANING OF AR-RABB

When it is mentioned here alone, the Shar'ee meaning of ar-Rabb includes the definition of ar-Rububiyyah and the definition of al-Uloohiyyah in it. Here Man Rabbuk means the Creator, the Provider and the Nurturer, which are of course Lordship qualities. We add on that the worship qualities and the definition of Uboodiyyah or Uloohiyyah, because we said when they are separate (and they are here), Rabb carries the meaning of Ilaah (like Imaan and Islam). When accompanied with each other, Rabb has its meaning and Uloohiyyah has its definition and meaning.

Later on the author mentioned that ar-Rabb is:

الْخَالِقَ الْمَعْبُودَ

Al-Khaaliq means the Creator and Ma'bood is Uloohiyyah. That is to show you that he includes both of them in that.

### ULOHIYYAH IS INCLUDED IN RUBUBIYYAH WHEN MENTIONED ALONE

Some said when they are separate, they include each other. And then when they are together, each has its own meaning. We mentioned that earlier. I want to get back to that and talk a little bit more about that. That is one opinion. Some even said there is an Ijmaa' on that – that they are like Imaan and Islam. That is the first one. Another group which I told you about included it by intent and purpose. They said Lordship here is by itself and it is only Lordship. So the question to them is are you saying Uloohiyyah is not included in passing the test? They said no. Here Lordship is by itself, but we arrive at the same conclusion as the other people. Both of them are correct and it is good for the student of knowledge to know this. They said Rububiyyah is meant here alone, but you cannot have that Rububiyyah unless you have Uloohiyyah. They said that is the Qur'anic method of combining between the two. So when you are asked who is your Lord, they said it includes worship.

Worship is part of the foundation of Rububiyyah. How? Allah said in the Qur'an:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ  
﴿٢٢﴾ البقرة

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). (Surat al-Baqarah: 21-22)

In the beginning it starts with worship your Lord. Note this starts with Uloohiyyah and ends with Uloohiyyah. He says worship and then at the end, He said do not make Shirk in Uloohiyyah. Who do we worship? He mentions qualities and all these qualities are qualities of Lordship, because He is trying to tell us if you believe in Lordship (the foundation), then you should believe in the worship and make Tawheed in it. All those qualities that He mentions in the verse are qualities of Lordship, so Allah established the Lordship qualities (Rububiyyah which is the foundation). First He says worship (worship is Uloohiyyah). Who do we worship? Worship the One who created you and those before you.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you.

What are all these qualities? These are qualities of Rububiyyah.

Then at the end He says:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).



Do not commit Shirk in Uloohiyyah. All the qualities were Rububiyyah. Once He established that foundation because they believed in it, He said do not commit Shirk in Uloohiyyah.

Both approaches I mentioned in including Uloohiyyah in Rububiyyah are good, and both of them lead to the same thing. The second approach is that Rububiyyah is a foundation and an essential part of that foundation is Uloohiyyah. They said that because of how the Qur'an is, like the verse I mentioned. The first approach was that when Rububiyyah is not in a sentence with Uloohiyyah, they include the terms and meanings of each other (like Imaan and Islam). Two avenues lead to the identical same ending and both ways of thinking are right. I just gave you that to open the mind of a student of knowledge.

I believe it may be that the author was slightly lenient towards the second approach, but Allahu A'lam. We cannot tell for sure. After he established the foundation of Rububiyyah, he mentioned worship because he said:

هُوَ مَعْبُودِي

Allahu A'lam. It could be that he was slightly lenient towards the second approach.

## **RUBUBIYYAH AND ULOOHIYYAH ARE DIFFERENT TYPES OF TAWHEED**

Either avenue is good, but do not leave here saying Rububiyyah means Uloohiyyah and Uloohiyyah means Rububiyyah. You fall in the belief of the Mu'tadi'ah (مبتدعة). They are completely different. They are different types of Tawheed. Claiming they are one is the talk of Ahl al-Bid'ah. In fact, Shaykh Ali al-Khudhayr has a response to that. He wrote a letter responding to that. Uloohiyyah has its definition and meaning, and Rububiyyah has its definition and meaning, but what we mentioned of the two avenues is to show how they are inclusive in Ahaadith like this one over here, and in many verses and Ahaadith other than that. So what we just mentioned is to show you how Uloohiyyah is inclusive in Man Rabbuk. When one is being asked in the grave who is your Lord, we know that Uloohiyyah is included in that as well.

## **MY LORD IS ALLAH**

Then he said:

رَبِّي

Meaning He created me, He placed me in existence, He blessed me with external and internal provision.

He made it more general and broader after that as well. He said:

وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ

Meaning when he said the first statement, it is not only for me (that He nurtured me). No one is special. He brought the universe (the 'Aalam) from non-existence and provided them with His provision.

That is like:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

بِنِعَمِهِ

The Baa' is Baa' Sababiyyah (بَاءٌ سَبَبِيَّةٌ), meaning because of His blessings. What blessings?

All the blessings that we mentioned earlier – external and internal (ظاهرة والباطنة).

Dhaahirah are blessings that you can see, touch or know of. Al-Baatinah are blessings that cannot be seen, and these blessings start when one is in the womb of his mother and even before that. In his creation, his nourishment and the angels writing what is going to happen to him, and they continue on not until death, but even way beyond that. Like we mentioned earlier, there are so many blessings from Allah.

He said when you are asked these questions, say:

رَبِّي اللَّهُ

My Lord, the One who nurtured me.

But now it is not even that. It is broader than that.

رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ

Meaning everything in the universe is from the provision of Allah. It is not a speciality for you, but it is universal. Al-'Aalameen – it is everyone other than Allah.

## TAWHEED AL-ULOOHIYYAH: HE IS THE ONE I WORSHIP

After he made sure one must admit Allah is the Creator (the Rabb), then the author moves on to what Tawheed al-Uloohiyyah is. This is why I told you some may state or think that he might have been lenient towards including al-Uloohiyyah under ar-Rububiyyah in this Hadith, by using the second avenue. He established Rububiyyah, and now he goes on to Tawheed al-Uloohiyyah.

وَهُوَ مَعْبُودِي

Meaning that He is the One I worship. This is a continuation. If He is the Lord who raised me and nurtured me and the universe, obviously I should worship Him.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

﴿الفرقان: ٣﴾

Yet they have taken besides Him other Aalihah (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. (Surat al-Furqaan: 3)

In this verse, Allah mentioned seven characteristics of people unworthy of being worshipped.

لَا يَخْلُقُونَ شَيْئًا

They do not create anything.

وَهُمْ يُخْلَقُونَ

They are created.

وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا

They cannot control if something bad happens to them and they do not have control over benefit to them.

وَلَا يَمْلِكُونَ مَوْتًا

They have no control over death.

وَلَا حَيَاةً

They do not have control over life.

وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

The seventh one is they do not have any control over the Resurrection.

Allah is saying anyone who has those qualities is unworthy of worship.

That is like many other verses in the Qur'an.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿الأعراف: ١٩١﴾

Do they attribute as partners to Allah those who created nothing but they themselves are created? (Surat al-A'raaf: 191)

The author is saying the One who nurtured this universe is the One I succumb to, I subdue myself and show my humility to, and I worship He and Him alone (Allah subhaanahu wa ta'aala). He mentioned Uboodiyyah which is the second type of Tawheed, because it is the fruit of Rububiyyah and it is at the core of fulfilling the duties or the worship of Rububiyyah.

## THE AUTHOR USED ITHBAAT AND NAFI

Then he said:

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Laysa (ليس) here is to deny (Nafi). He denies worshipping anyone but Allah. Siwaah (سواه) means anyone other than Allah. Siwaah is to affirm (Ithbaat), meaning I only worship Allah. I deny everything other than Allah. He combined between the Ithbaat and Nafi in that sentence. Remember we said Tawheed is Ithbaat and Nafi.

Earlier he said:

هُوَ مَعْبُودِي

He is the One I worship. That is sufficient right there, but he wanted to reiterate it with Ithbaat and Nafi. Ithbaat means to affirm that Allah is the only One I worship, and Nafi is to deny that I worship anyone other than Allah.

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Is to affirm the previous statement:

هُوَ مَعْبُودِي

No one is worthy of my worship but Allah subhaanahu wa ta'aala.

This refers to both major and minor Shirk. No one is worthy of me worshipping but Allah subhaanahu wa ta'aala. No statue and no angel is worthy of my worship. That we do not disagree on, but you also have to keep in mind that no Shaykh, no friend and no onlooker is worthy of me showing off and getting my Ibaadah or a portion of it cancelled out.